UNITY

The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

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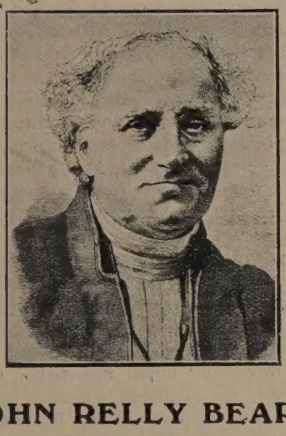


Rev. JOHN RELLY BEARD, D.D.

(1800-1876).

Dr. J. R. Beard, founder of the Unitarian Home Missionary College, and originator of the Memorial Hall, Manchester, was born in 1800, and was the son of a small tradesman in the town of Portsmouth. He was reared in Trinitarianism, but when a young man he was "liberated from the galling yoke and introduced into the liberty, light and peace" of Unitarian Christianity. He was educated for the Unitarian ministry at Manchester New College, which was then at York, under the Rev. Charles Wellbeloved, and while a student he organised a society of students for the spread of Unitarianism in the neighbouring villages. James Martineau was a member of that society, and a chapel was built as one result of its efforts. J. R. Beard entered the settled ministry in 1825 at Manchester, and for nearly forty years served the congregation that became known under him as the Strangeways Unitarian Church. He was a prolific writer. He was author, editor, translator; was a great educationist, conducting a private school, and as contributor to Cassell's "Popular Educator" had hundreds of correspondents all over the country, and was a pioneer of the Education Act of 1870. He was founder and editor of "The Christian Teacher," 1835-44. In 1838 the University of Giessen conferred upon him the honorary degree of D.D. His principal works consisted of no less than sixty separate publications. A printed sketch of him in 1850 said that "As biblical scholar and theologian he stands unrivalled by any of the same denomination in this locality"; he figures to no mean advantage on the platform"; "he is an anti-war, anti-slavery and anti-capital punishment man to the backbone." He was most zealous throughout his public career in promoting Unitarian missionary enterprise. Rev. William Binns said of him: "Crusading was as necessary to him as to Peter the Hermit. Popular appeals were the breath of his life." He was Principal of the Unitarian Home Missionary College 1854-74, and passed away in 1876 after a remarkable life of scholastic and missionary activity such as has rarely been equalled.

Aspirations.

Come, O Creator Spirit blest!
And in our souls take up thy rest;
Our senses touch with light and fire;
Our hearts with charity inspire.

—Anon.

Hast thou found, O my soul, that which thou wert seeking? Thou wert seeking God, and thou hast found Him to be that supreme entity than which nothing greater can be conceived; and that it is life itself, light, wisdom, goodness, eternal blessedness and blessed eternity, and that it exists everywhere and always. —St. Anselm, 1033-1109.

PRAYER: Thou Infinite and Eternal Being, the Life of all that lives, which continues in unbroken existence while individual lives here are always ending: May our hearts be so pure in their intentions, our desires so good, so true, and so benevolent, that we may not shrink from the penetrating inspection of thine omniscience. If we have to suffer, may we have the strength of brave endurance and the joy of having held firmly to duty and to principle in the dark and trying time. May seeming evil be transformed into real and final good, and may our whole being be rooted and grounded in love.—Amen.

God, the Soul of all being.

God of granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord from Thee.
It leaps to life in grass and flowers,
Through every grade of being runs,
Till from Creation's radiant towers,
Its glory flames in stars and suns.

O ye who sit and gaze on life
With folded hands and fettered will,
Who only see amid the strife,
The dark supremacy of ill,
Know that, as in the birds, and flowers,
The life that moves you is divine!
Nor time, nor space, nor human powers,
Your godlike spirit can confine.

God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through all Thy creatures back to Thee.
Thus round and round the circle runs,
A mighty sea without a shore,
While men and angels, stars and suns,
Unite to praise Thee evermore.

—Lizzie Doten.

"Chronicles of Parson Pimm"

(Second Series.)

7.—A MINISTERS' FRATERNAL.

Parson Pimm was the only Unitarian minister in the country town of P——. But he got into very friendly intercourse with the minister of the Independent Chapel. They visited at each other's houses and were interested in each other's work.

There were several other ministers in the town and neighbourhood, and there was no meeting in which they could all get to know each other better. So one day Mr. Pimm suggested to Mr. H——, the Independent, that it would be a good thing to establish a monthly meeting of ministers in turn at each other's houses.

"Yes, it would indeed be a good thing if it could be done."

"Well, it could easily be done," said Pimm.

"How would you do it?" queried H——.

"All that is necessary is to invite the ministers to attend at some minister's house to consider the establishing of a regular ministers' meeting. I would invite them to my house but it would be of no use."

"Why not?"

"Because I am a Unitarian, and they would not come to my house, but they would come to yours if you care to invite them, and it would be a success."

So H—— did invite them, and of course included the Unitarian. Mr. H—— suggested that a monthly meeting be established, and that it go round in turn to each minister's house, each providing tea in turn.

It was agreed. The Ministers' Monthly Fraternal was started. After the business was over all took tea together, Mrs. H—— presiding. And it was a very pleasant event. The company included a Wesleyan, two Congregationals, a Primitive Methodist, a U.M.F. Churchman, a New Connexion Methodist, a Baptist, and the Unitarian.

A secretary was appointed to summon the meetings; a small subscription was agreed upon; the rotation was decided; and it was settled that the proceedings of the meeting before tea should include the reading of a paper by one of the members followed by discussion, the host to be chairman.

All these men were very nice with each other. No one hinted at any objection to there being a Unitarian amongst them. Mr. Pimm was down on the list to take his turn as host, and in due course they met at his house.

It just happened on this occasion that the subject to be considered was the life and teaching of Tolstoy. An aged Methodist minister sent a postcard saying that he should not be present, for he considered that it would be a waste of time to discuss Tolstoy.

This meeting stood well against the strain of theological controversy. Matters of doctrine were freely discussed in which orthodox and Unitarian views were expressed. In spite of the fact that Parson Pimm delivered a course of public lectures in the Mechanics' Institute upon Unitarian Doctrines with questions invited, arousing considerable public interest, and provoking much newspaper correspondence, there was no apparent coolness towards him when he met the ministers at the Fraternal.

But the time came when Mr. Pimm was about to remove into another district, the need of change being due to continued illness in his family. So at the last meeting he attended the brethren expressed their regret that they were losing him. The host, as chairman, said:—

"It has been a very interesting experiment this ministers' meeting having a Unitarian as one of its members. Some of us wondered how it would work. But the experience has been very beneficial to us all. Our discussions have not been one-sided; they have been freshened and stimulated by variety of opinion; and though there have consequently been differences of view all has been done in the most friendly and kindly manner. We all feel certainly that it has been a great advantage to have Mr. Pimm amongst us. Indeed, we understand that it was through his initiative that this Fraternal came into existence. We have greatly appreciated fellowship with him, and we wish him every prosperity and God speed in his new sphere of labour."

In acknowledgment Mr. Pimm expressed thanks for the kind things which had been said, and remarked that the meetings had been very helpful to him, that he had greatly enjoyed his intercourse with them, and was sorry that he should no longer be able to meet them. He felt that their regret at his leav-

was thoroughly genuine and sincere, and consequently he had great hopes that they would invite successor to join them. But this they did not

It was in the year 1890, and this Fraternal has ntinued ever since, and several Unitarian minis- s succeeded Mr. Pimm in turn, and none of them re invited to become members of it until about 9-10, about twenty years later.

A more recent experience in another town was as llows:—

There was a Nonconformist ministers' meeting of e town and district. Some of the more liberal- nded suggested repeatedly that the two resident nitarian ministers should be invited to join. But er and over again the proposal was defeated. There as a strong feeling amongst some people that the nitarians ought not to be excluded from the "Free urch Council," but Parson Pimm declared straight it that Unitarians would be quite out of place upon at council. He had no desire to belong to it. Inced, if he were an orthodox minister he would do erything possible to keep Unitarians out of it.

"Why would you do that?" he was asked.

"Because the Free Church Council is an Evangeical body which exists for the propagation of orthoxy to which Unitarians are opposed. Is it likely at Unitarians can be admitted into a body which s against Unitarianism? It is the business of Uniarians to fight orthodoxy, and consequently they re quite out of place in an orthodox Free Church ouncil."

But the ministers' meeting is a free meeting. It is ot tied down by anything except the vote of its embers. If they are so minded they can open their embership to ministers of any church. Well, at ast in this town now under consideration the more iberal spirits in their Fraternal having persisted, a pecial meeting was summoned to decide this matter. A fairly large attendance was the result, and after onsiderable discussion the motion to admit the Uniarians was carried by 22 votes out of 24. The minority of two consisted of a Baptist and a Wesleyan. The Wesleyan pleaded strongly against the proposal, and almost shed tears when he found he was so utterly outvoted. To make the matter more painful for him his two Wesleyan colleagues voted with the majority. This poor fellow felt the decision so much that he ceased to be a member. He evidently refused to meet the Unitarians. But the Baptist brother took better thought and continued his connection. The Unitarians were cordially invited and welcomed into the Fraternal and have ever since continued. They have been surprised to find how very sympathetic some of these orthodox ministers are with modern ideas with the doctrine of evolution, with Biblical Criticism and the implications of Comparative Religion.

There is no doubt that there is accelerated movement in the theological world. Though there is yet much superstition and great denseness of orthodox credulity prevailing widely amongst the thoughtless masses of Evanlegical Christians, the liberalising tendencies are at work through literature and more and more in the colleges and universities. The fraternity of free-seekers after truth is increasing, and Unitarians are doing no little to help it's growth.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

July 4 is the day of the Declaration of Independence of the United States in 1776. John Adams, the second President, and Thomas Jefferson, the third President, both died on the jubilee of that day in 1826. John Adams was a Unitarian. Thomas Jefferson also aided the cause of religious equality, and did other good work, of which a summary may be found in Chamber's Book of Days, under July 4.

John Frith and Andrew Hewet, two reformers, were burnt in Smithfield on July 4, 1533 (see Foxe's Book of Martyrs, V., 1—18, et passim).

On July 4, 1816, died Richard Watson, Bishop of Llandaff, who wrote an apology for the Bible in answer to Tom Paine's Age of Reason. We have seen a copy of it.

The "Christian Life" of June 27, 1914, mentions other matters relating to July 4.

On July 11, 1727, a Board of the Free Denominations of Nonconformists (Presbyterians, Independents, and Baptists) was formed. Jack Cade, the leader of a rebellion, was killed near Lewes on this day in 1450. General Alexander Hamilton, a Vice-President of the U.S., was shot in a duel on July 11, 1804, being forced to meet an unworthy antagonist: and the Rev. C. D. Badland, a well known Unitarian minister, died July 11, 1910.

July 18 saw the birth of Gilbert White, the naturalist, at Selborne, co. Hants, in 1720. The day is marked with the deaths of Godfrey de Bouillon, King of Jerusalem, in 1100; Petrarch, the Italian poet, in 1374; Jane Austen in 1817; and Dean Stanley in 1881. The "Christian Life" tells us that Papal Infallibility was defined on July 18, 1870.

July 25 is called the day of S. James the Great. This is meant to designate James the son of Zebedee, one of the disciples of Jesus mentioned in the Gospels. We read in Acts xii., 1, 2, that Herod the King killed James the brother of John with the sword. This statement is suspicious. The King of Palestine at that time was named Agrippa. However it connects James the son of Zebedee with a sword; and he came to be honoured as a warrior especially in Spain. His name in Greek is Iakobos. This is represented by Jago in Spanish, Giacomo in Italian, Yakob in German, James in English, and Jacques in French! He also received a shell as an emblem. His day occurs at the beginning of the oyster season, and children still build grottos at this time, and ask us to remember them.

S. Christopher is also honoured on July 25. The same day records the deaths of Thomas a Kempis, author of the Imitation, in 1471; C. Dibdin songwriter, in 1814; and Samuel Taylor Coleridge, in 1834; and the birth of A. J. Balfour, in 1848.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXII.—THE BIBLE IN ENGLISH.

The first complete translation of the Bible into English was made by John Wiclif and his disciples late in the fourteenth century. It was, however, a translation of a translation, namely, of the Vulgate made by Jerome about 385 A.D. Printing was invented in the fifteenth century, and many passages of the scriptures were translated and inserted in William Caxton's "Golden Legend," but it is interesting to note that what is usually called Wiclif's Bible was not printed until the year 1848. It was superseded by better translations. The great honour of being regarded as the first and chief and most important translator of the Scriptures into English belongs to William Tindale, who undertook the work after close study of the original Greek and Hebrew texts. It is said that once in a discussion with a theologian who was "recounted for a learned man," Tindale retorted to the assertion that we should be better without God's laws than the pope's with the outburst: "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the Scripture than thou dost." He first translated the New Testament, using the text of the Greek Testament issued by Erasmus in 1516. He intended printing it at Cologne, but his plans were upset. Some of it, in quarto sheets, was printed there, when he was compelled to move on to Worms. At Worms he issued an edition in octavo of 3,000 copies and then set about making 3,000 copies in quarto, probably using the sheets he had printed in Cologne. The octavo edition was published in 1525. The following year the books in both editions reached England. Then Tindale set to work to translate the Old Testament, and the first books, the Pentateuch, were printed in 1530. In 1534 he issued a revised edition of his New Testament. What we owe to Tindale could easily be seen by a comparison of his translation and that which we habitually use. He was the first great translator, and set the literary style for all future translations of the Bible.

The honour of issuing the first complete Bible printed in English belongs to Miles Coverdale. But Coverdale was not a great translator; he was simply the adapter of the labours of other men. He was probably induced to his work by Thomas Cromwell and Sir Thomas More, by whom it is thought his expenses in connection with it were defrayed. The book was issued on October 4th, 1535. That known as Cromwell's or the Great Bible, published in 1539, was also edited by Coverdale. It should be noted, however, that before this, in 1537, there was an edition of the Bible, made up of Tindale's translation from Genesis to Chronicles, Jonah and the New Testament of 1535, and the rest Coverdale's, issued, corrected and revised, by John Rogers, a friend of Tindale's, who used the fictious name of Thomas Matthew.

Of the Great Bible there were no less than seven editions issued in two years. There was a great demand for copies to be placed within churches, which were generally fastened to a lectern with chains, and the supply is calculated to have been 20,000. The editions after the first are known as Cranmer's Version. The Great Bible was printed by the English printers, Richard Grafton and Edward Whitchurch. The fixed price of a copy was twelve shillings bound and ten shillings unbound—in our money, about £5 and £7 10s. respectively.

In 1557 there was published at Geneva in a small thick octavo volume, a translation of the New Testament by a company of English Reformers who had taken refuge with Calvin. It was followed in 1560 by the Geneva Bible, known as the "Breeches" Bible for having the word "breeches" instead of "aprons" at Genesis iii., 7. The humours of translation are many of which probably the most awful instance is that of the omission of the word "not" from the Seventh Commandment of the Decalogue in the 1631 copy of our authorised version.

The activities of Protestants of various schools compelled the Roman Catholics into the field. So was published at Rheims in 1582, a translation of the New Testament from the Vulgate, which was followed twenty-seven years later by that of the Old Testament printed at Douay.

In 1558, Archbishop Parker decided upon a new translation by the bishops. Ten years later it was completed. This Bible, throughout the reign of Queen Elizabeth, was supported by the Church and the Parliament, but was rivalled in popular use by the Geneva Bible.

When James I. came to the throne, differences between High Church and Puritan parties became more acute. Our English Solomon thought to take the edge off these without much difficulty, and called a conference at Hampton Court in 1604. Generally speaking this conference was a fiasco, but there resulted from it the publication in 1611 of what we call the Authorised Version of the Bible. It is not an accurate description of the book, for this version was never authorised or made official in any way. Its merit as a translation and its supreme literary excellence were its only authorisation. Further, it should be remembered that it was not an entirely new translation, but a translation "with the former translations diligently compared and revised;" it was strictly a revised Bible based upon a comparison of the best earlier translations. It was not adopted as the standard translation, and later editions of it admitted various changes in the text. But it became the Bible used in practically all the English Protestant churches. The Revised Edition of it—for that is all we mean by the Revised Version—was issued complete in 1885, and this addition is the one now used in most of our Unitarian churches. No doubt it will eventually be superseded.

Anecdotes and Illustrations.

WELS OF THOUGHT.

The Oracle at Delphi said: If the Athenians desire od citizens, let them put whatever is most beautiin the ears of their sons. So they put in their rs golden ear-rings.

But Pericles said that the Oracle meant jewels of ought set in golden words.

Teachers and parents can put into the ears of ildren the jewels of beautiful thought.

HE MAGIC SPECTACLES.

In G. W. Curtis's "Prue and I" is a chapter entitled Mr. Titbottom's Spectacles." The magical quality these spectacles was that when their owner looked rough them he ceased to see people as they usually peared, but saw their real essential character. He oked at one man and saw only a ledger. Another as simply a billiard cue, another a bank bill, nother a great hog or a wolf or a vulgar fraction. ut he saw the good that others failed to see. One his school teachers was a deep well of living ater in which he saw the stars. Another was a opical garden full of fruits and flowers. In one oman's heart lay concealed great excellences, Lke earls at the bottom of the sea. Another, called an ld maid, was a white lily, fresh, luminous and fraant still. Another's nature was a tropic in which e sun shone, and birds sang, and flowers always lossomed. The wrinkled grandmother was a adonna surpassed by no queen, no belle, no imerial beauty in grace, brilliancy and persuasive urtesy. Such is the magic power of love which enetrates by insight to the true character, but which ever misses the good to be found in each living soul.

ESUS AND THE MONK.

The Persian poet Saadi tells a story of Jesus which oes not truly represent him, and which is as follows: Jesus when on earth was entertained in the cell of an eminent monk. In the same city was a youth sunk in every sin, whose heart was so black that even Satan shrank from it with horror. This youth came o the cell of the monk, and as if smitten by the preence of Gold's holy prophet, lamented deeply the sin and misery of his past life, and shedding many ears implored pardon and grace. The monk indigantly demanded how he dared to appear in his presence and of that of God's holy prophet, and assured him that for him to seek forgiveness was utterly vain, and to prove how inexorably he considered his lot was fixed for hell, exclaimed, "My God, grant me but one thing—that I may stand far from this man on the judgment day." On this Jesus spoke: "It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought in vain. His sins are forgiven; his place shall be in paradise at the last day. But this monk has prayed that he may never stand near this sinner. His prayer too shall be granted: hell shall be his place; for there this sinner shall never come." Of course this story is the poet's fiction. It is not true. It makes Jesus unmerciful to the sinning monk, which he would not be. The monk would suffer in the hell of his own making, but on repentance would gain deliverance from it.

A LEGEND OF THE HARD-HEARTED.

There is a legend of a hard-hearted, selfish woman, who, after death, went to the place of lost souls. A dear friend of hers died soon after, and not finding her in heaven gained permission to try to bring her up from hell. A radiant angel led her down, down, down into the blackness, until they came to the place of lost souls and found her friend. The woman gladly laid hold of the angel who lifted her up easily; but many others, as many as twelve, laid hold of her and were lifted also without difficulty. But the selfish woman feared that they would hold her back, so one by one she shook them off, and got rid of the last one just as they reached the pearly gate. Then the angel let the selfish woman go, and with a terrible cry she sank back into hell. If she had brought only one with her she might have entered heaven.

This legend can be taken as a parable. Selfishness is hell; unselfish love is heaven. If we help others into heaven we get there ourselves. An old Spanish writer says, "To return evil for good is devilish; to return good for good is human; to return good for evil is God-like!

PERSUASION v. COMPULSION.

According to the fable the sun and the wind had a quarrel as to which was the stronger. As they argued a traveller came walking along the highway wearing a great cloak.

"Here is a chance to test our strength," said the Wind; "let us see which of us is strong enough to make that traveller take off his cloak; the one who can do that shall be acknowledged the more powerful."

"Agreed," said the Sun.

Instantly the Wind began to blow; he puffed and tugged at the man's cloak, and raised a storm of hail and rain, to beat at it. But the colder it grew and the more it stormed the tighter the traveller held his cloak around him. The Wind could not get it off.

Now it was the Sun's turn. He shone with all his beams on the man's shoulders. As it grew hotter and hotter the man unfastened his cloak; then he threw it back; at last he took it off! The Sun had won.

It is better to persuade than to drive, to reason with and convince than to compel by force.

Divine Incarnation.

Most if not all of Sir Oliver Lodge's contributions to the "Hibbert Journal" reappear in his most interesting book "Man and the Universe" (1908). But in the section on Science and Christianity (p. 310) he goes outside of his province as a professor of physics to make the following declaration: "I believe that the most essential element in Christianity is its conception of a human god; of a god, in the first place, not apart from the universe, not outside it and distinct from it, but immanent in it; yet not immanent only but actually incarnate, incarnate in it and revealed in Incarnation. . . . The perception of a human god or of a god in the form of humanity is a perception which welds together Christianity, pantheism and paganism and philosophy." Apart from the tautology in the first sentence, it may well be asked, Why should a man-shaped god be a necessary revelation?

Hence it is the paramount duty of all earnest theists to unceasingly repeat the simple truth, that the anthropomorphic idea is, of all others, the most degrading feature in any religious system, whether ancient or modern. Why? Simply because it is unspiritual. It puts matter in the forefront and lays upon it an unwarrantable emphasis. Why cannot persons of culture and intelligence accept the sublime fact of the Divine immanence?—in the unseen as well as in the visible,—amid all the phenomena of plant and animal life, as well as in the lustre of far-off suns and systems—present with humanity in each growing child, in the rise and fall of nations, in the powers of genius as well as in the sublime and awful events in this among all other possible worlds. The belief in an incarnation is not peculiar to orthodox Christianity; it appears in older religious systems, among them the Egyptian, Greek and Hindoo.

A miraculous incarnation (or virgin-birth) is an old myth and altogether unworthy of acceptance. Our Divine Creator does not suspend or set aside any one of His laws. "In Him there is no variableness, nor the shadow of turning." Concerning the birth of Jesus the stories are contradictory. While Mark makes no reference to virgin-birth, in Matthew's gospel (I., 18,19) it is clearly intimated.

The genealogies given by Matt. and Luke trace the descent of Jesus from David through Joseph. That he was the father of Jesus must be true, otherwise Mary his mother spoke falsely (Luke II., 48) when she found the boy in the Temple.

Now, if the so-called Incarnation expressed a great truth really necessary to human belief, i.e., essential to the soul's right living, why was it not made known to primitive man long ages ago? The evidence for his existence is now absolutely incontrovertible. But, of course, Orthodoxy ignores those remote stone ages. (Eolithic, palæolithic and neolithic) now commonly recognised by geologists the world over, and keeps her hypnotised gaze upon the Fall of Adam and the whole evangelical scheme of salvation through atonement by "the Second Adam" Yet even here the absurdity of the idea is not perceived. The imagined scheme of redemption became actual through the crucifixion of Jesus thousands of years after the so-called "fall of man." Late enough surely, even on that very limited time-scale! Then, too, it is mere assertion that the Incarnation weld (or if generally accepted would "weld") a variety of systems of thought. Obviously most of those named by Sir Oliver are absolutely antagonistic as fire and frost or light and darkness.

The theism of Judaism and Mohamedanism stand sublimely opposed to this ancient dogma Moreover the all-comprehensive law of Evolution, as it affects the life history of mankind, is diametrically opposed to the dogma of a special Divine Incarnation. Let it suffice for us that every new-born infant has from the first, and is now and will be to the end of this human world, an incarnation of God's thought in each and every case "the word made flesh." It can never be otherwise.

E. RATTENBURY HODGES.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

LEAGUE NOTES.

The annual meeting was surprisingly well attended. The number of delegates was of course smaller than usual as there were no railway excursion facilities this year. But the branches were well represented.

Mrs. Collin Odgers' paper ought to have had a whole afternoon to itself. It was far too beautiful — too packed with food for quiet thought—to be given as the last item of an over-full programme. Every one who heard it under those conditions will be glad to hear that they may possibly have an opportunity later of reading it for themselves.

A variety of interesting reports was presented, especially those read by the Fellowship Secretaries and the representatives of three District Leagues

Mrs. Bernard Allen and her Belgian hospitals have been much in our thoughts these last months, and it was interesting to meet her face to face and to hear from her own lips about the last, but by no means least, important development of her work.

The League's Fellowship Section is growing rapidly and it is found necessary to appoint a secretary for the English side of its work. The duty has been undertaken by Mrs. Reginald Wight. The latter will be remembered as the able substitute of Miss Mitchell during her absence in Australasia.

Everyone seemed to enjoy themselves at the President's Reception on the Friday evening. The beautiful room so kindly lent by the Lindsey Hall Committee added to the pleasure of the occasion as did the presence of the ministers and other friends who

opped in towards the close, before going across the ay to the service in Essex Church.

Those who have heard Miss Mitchell tell of her visit t Adelaide and her Sunday at Shady Grove, will remember her account of their little church in the woods d its band of faithful members. The latter are intending to celebrate the jubilee of their labours together, in the coming autumn. It is a deeply interesting and stimulating history of 50 years of quiet and yal service which has been sent over to us by Mrs. rompton, of Adelaide. We hope that when it is rinted it will be read by the people of our churches ar and wide.

The Annual Report of the League for 1915-1916 will e published and distributed early in September

—H. B. H.

Jesus our Example.

After Jesus had been led up of the Spirit into the wilderness, we are told that he was subjected to various temptations. Had he been God there could have been no question of "temptation," for it is surely shameful and blasphemous to suppose that the Almighty could be in any way affected by temptation. If Jesus were God, there could be no question of resistance to the evil suggestions of Satan, because God would be so infinitely removed from all such trivialities; but if he was, as I believe he was, the Divinely inspired and grand character sent to be an example to mankind, then we can realise the magnificent utterances: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"; "thou shalt not tempt the Lord thy God"; "thou shalt worship the Lord thy God, and Him only shalt thou serve." In all those sentences Jesus showed that he regarded God in heaven as his Master, and, whatever interpretation may be put on various other utterances, his answer to the young man who asked him what he should do in order to inherit eternal life appears to be quite clear. The young man called him "Good Master," but Jesus at once replied: "Why callest thou me good? There is none good but One, that is God."

—Lord Headley in "The Islamic Review."

Test of Total Depravity.

Will the doctrine stand the test? Consider what an implication it casts upon the character of God; that He, an absolutely perfect Being, has made such a botch of creation that it has gotten beyond His control, and He is satisfied to save a few passengers out of the wreck! God never made any mistake, and He is not going to confess one to save theologians from embarrassment. Look into the face of the one you have called your friend next time you meet, and think all the beautiful qualities that have won you to him are a sham, for, unless he is converted, he is totally depraved. Look upon the face of your own mother or of your child, and think that they are totally depraved. The sooner the Church retreats from this absurd position, the better for the Church. The sin and depravity in any city is the positive sin and depravity of the individuals, not that which they have inherited from poor old Adam! We are all sinful enough, God knows, but never fancy that God ever made anything or anyone wholly bad. Keep in mind, then, that God's purpose in creating us will be carried out, and every sin shall be punished, as one of the means of God in purifying the souls of His creatures, and bringing home at last all of His children. Men are not totally depraved, for God wants to save them, and therefore there must be something in each worth saving. Christ lived and died for all, therefore there was something worth living and dying for in all. In some there is much, in others little, of righteousness, but there is some in all; that is, the God-nature inherited by God's children, and God is eternal.

—Rev. F. A. Bisbee, D.D.

Orthodox Divines and Satan.

An incident in the life of Dr. Skinner, first pastor of his church, reminds us of Luther's conflict with the devil at Erfurt, when, as the story goes, he hurled his inkstand at the head of his tormentor and defied him to do his worst. Dr. Skinner was visited by a student who was perplexed with theological doubts, and sought advice of his teacher. The advice was freely given, and nearly in the following words: "I have fought," said Dr. Skinner, "the devil-suggesting doubts every day of my Christian life. He attacks me everywhere with temptations to doubt and abandon the Christian religion. He takes every mean advantage of me. He is most likely to come when I am weary and just dropping to sleep. Only a few nights ago, when I had lain down and was just gliding into my first doze, he whispered in my ear, 'Deny that there is a God,' and I sprang upon the floor and cried out 'You devil! You old coward! Why take me when I am half asleep? Come when I am awake.'" Then he added "I expect this warfare to continue as long as I live; my mind is so constituted."

Not very long ago the "Christian World," protesting strongly against Dr. Horton's "orthodox" manifesto on the "New Theology," wrote:—"We remember the Congregational Lectures of Dr. Winter Hamilton, of Leeds, on 'Eternal Punishment,' in which that leader of a generation ago solemnly cast out from the Christian community those who did not hold the terrible views he there enunciated." I remember hearing more than fifty years ago that Dr. Winter Hamilton, who was a particularly amiable man in private life, and loved a good joke, was very friendly with his Unitarian neighbour, Rev Charles Wicksteed, of Mill Hill Chapel. Some of the "orthodox" deacons remonstrated with their pastor on his inconsistency. He replied, with a twinkle in his eye: "He is an excellent man, and very good company. I am not likely to meet him in the next world, so I want to see as much of him as I can in this life."

—E. R. H.

Memorial Hall, Manchester.

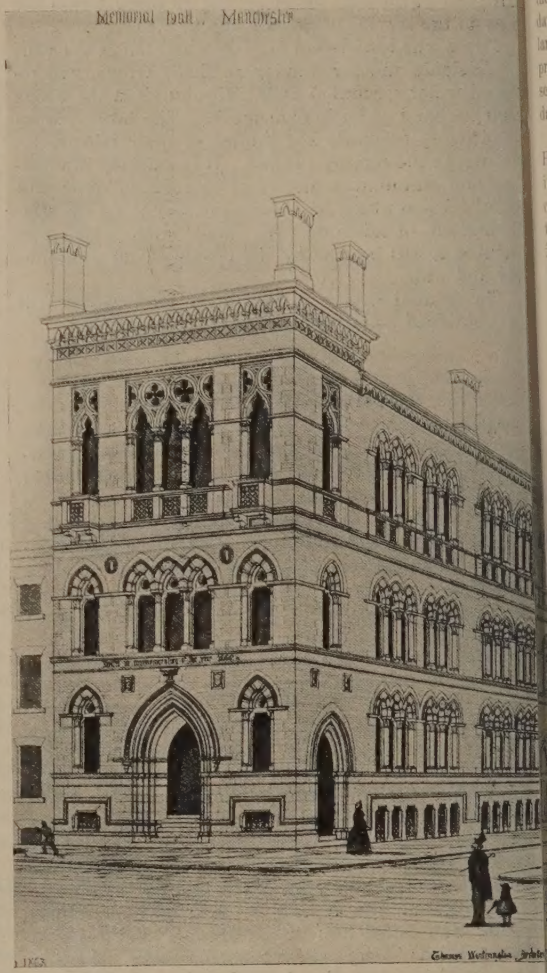
In 1862 when the bi-centenary of the English St. Bartholomew's Day drew near Rev. Dr. J. R. Beard, Principal of the Unitarian Home Missionary Board (now,—College), drew up a circular, and assisted by the Rev. William Gaskell, issued it, inviting representative Unitarians to attend a meeting in the Cross-street Chapel rooms to consider the proposal to erect a "Manchester Unitarian Hall" in a central part of the city, which would accommodate the requirements of the Unitarian Home Missionary Board, the work of which was hitherto done at the residences of the tutors or in hired rooms, the proposed hall to serve also as a place for a library, and for denominational meetings.

This circular bore the names of twenty-four persons who guaranteed £2,455, or about one-fourth of the entire estimated cost. The Hall was projected by Unitarians for Unitarian purposes but ultimately a resolution by Mr. R. Shipman, seconded by Mr. R. D. Darbishire, was passed, March 13th, 1863, that the Hall as a memorial to the ejected ministers of 1662 should "be settled on perfectly open trusts for religious, philanthropic and educational purposes." This alteration was known to be purely formal, the intention of the projectors remaining the same. Unitarianism involves unrestricted religious freedom.

On August 29th, 1865, the Rev. Dr. J. R. Beard issued a letter to ministers who had been former students, informing them that "The 'Memorial Hall' is now completed, and will within a few days afford accommodation to the Unitarian Home Missionary Board," and asking them to make a special canvass towards the reduction of the deficit of £2,000 still remaining on the cost of the building. Thirty-three ministers trained by the Board secured the sum of £543, or one-twentieth of the cost.

The Hall was publicly opened, January 18th, 1866, on the occasion of the annual soiree of the Unitarian Home Missionary Board. There were 750 persons present representing Unitarian Churches in various parts of the country, and the building was opened free of debt. The original Trustees numbered twenty, and they were all Unitarians.

In 1866 Dr. Beard published a volume entitled "A Memorial to the Memorial Hall," from which the foregoing statements of fact have been gleaned. His object was evidently to put on record a clear account of the origin of the Hall, what body of people projected it, built it, paid for it and hold it so that it should be made plainly evident that it was erected by Unitarians, for Unitarians, and that it belongs to the Unitarian body. He saw the danger of the trust reverting in the future to other hands, and he wished to make public such a statement of facts as would serve to render such a danger the less probable. The perfectly open trust in which the word "Unitarian" was not permitted to appear left room for the possi-



bility which he feared and which he desired to prevent. As he said, "It is not a fraudulent perversion that I fear." "It is not supposed that the possible perversion can be barred out by a book, but a book may put hindrances in the way, and combine with other influences to secure the permanent annexation of the property to its originally intended use." "Let it then be distinctly affirmed," said he, "as I now affirm, that the Memorial Hall originated with Unitarians, and was from the first intended for Unitarian objects."

Dr. Beard's anxiety to preserve the use of the Hall to Unitarians was quite natural, and so far his fears that it might get out of their hands and be diverted from them have not been fulfilled The trustees are all Unitarians, and they are not likely to appoint any new trustees who are not Unitarians. Nevertheless the good Doctor was perfectly justified in doing all

that he possibly could to avert the possibility of the danger he thought he could foresee. Lack of vigilance in such matters has often led to diversion of property from the intentions of those who originally secured it. The same kind of watchfulness in these days is also the security of right.

The Memorial Hall was the home of the Unitarian Home Missionary College from 1865 to 1905, and during that forty years it was also a most valuable centre for denominational meetings as it has continued to be. For Unitarian committees and meetings the trustees allow the use of the rooms gratis. The Manchester District Association of Churches, the Manchester District Sunday School Association, the Manchester Unitarian Postal Mission, and a host of other Unitarian agencies make this Hall their headquarters, and are thus accommodated for their business and other meetings. Many large denominational gatherings are held in its walls, and it is therefore in a most valuable manner fulfilling the intentions of those brave pioneers through whose efforts the Hall was erected. It occupies a good position in Albert Square, and its rooms are let for various public uses.

Central Postal Mission and Unitarian Workers' Union.

President: Miss Tagart. Treas.: Miss Ethel C. Lake. Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

The Whitsuntide Unitarian meetings have come and gone, and though some of us may have longed for a stronger pronouncement on the fundamental Christian principles of universal brotherhood and the fellowship of nations, yet many wise and helpful words were spoken which no doubt will bear good fruit in the future, more particularly is it a matter of congratulation that a Unitarian Historical Society has at last been formed which will tend to preserve the relics and to keep alive the sacred traditions of our denomination. At the Central Postal Mission, at which Miss H. M. Johnson, of Liverpool, most ably presided, we had hoped to discuss Unitarian Mission work, but the time at our disposal was too limited. The annual report was presented and discussed. We give below a few passages which may be of general interest, and shall be glad to forward the printed report to anyone who may desire to see it in full:

In spite of the dark shadow of war, we are glad to be able to report that the united work of the Postal Missions has been quite up to the average; the unprecedented activity of several of the Missions in the early part of the year having more than counterbalanced the inevitable interruptions in the autumn.

We have little to record about Postal Mission work abroad, but the letters and personal appeals that come from distant quarters of the globe almost overwhelm us with the sense of the vast field of mission work that stands waiting to be done. All people need our Unitarian message. How is it to be brought to them?

Soon after the outbreak of war we received letters from correspondents, some who had joined the colours expressing their horror of war, but their conviction that in this case it was righteous, as they believed this war was destined to put an end to all war; others were so much shocked at the suffering and crime, that the very foundations of their faith were shaken, and they doubted whether a beneficent God was ruling the world. They seemed very eager for any help that could be given in this shipwreck of the soul. Under these circumstances, we thought it advisable to circulate literature setting forth the great affirmations of our Unitarian faith. We advertised three Addresses by Dr. Gordon Ames, on "The Fatherhood of God," "The Brotherhood of Man," and "Salvation by Character," and some shorter declarations. The sermons "Where to find God," by F. Walters, and "Is God conscious, personal and good?" by Minot Savage, awakened great interest. We trust that the correspondence that ensued has in some cases been helpful in allaying the distressing doubts besetting men's minds in the present crisis. We hope to follow up these questionings by offering the loan of larger works—Channing, Freeman Clarke, W. J. Fox, Southwood Smith, Minot Savage, and those writers who emphasize the hopeful side of religion, the unfailing goodness of God and the great future of man, as child of God, unfolding through slow evolution.

Authority.

Obedience to "Authority" and the domination of the few over the many as the result of the cowardice, fear and ignorance of the latter, has been the curse of attempted progress in every age of the world's history.

The narrative of the Golden Image that Nebuchadnezzar the King set up is something better than a mere historical incident, and the undying story of the refusal of Shadrach, Meshach and Abednego to bow down to it comes to us across the ages as a brilliant example of how a few brave men have often declined to yield their consciences to the iron hand of authority.

The battle which the Man of Nazareth fought in his day was a single-handed fight against Authority. He paid the penalty of that struggle by death. He rose again. He is living still.

Looking back up the stream of time we see that men have come and gone, have lived and died for their principles, have suffered at the hands of Authority, have left but a name on the book of life, but have reaped some fruit for posterity, of which Authority would have deprived them.

Every age has fresh struggles; the episodes of the fighting differ, but Authority remains the same—the same hard, autocratic, overbearing, ignorant assertiveness; the same unthinking, unreasoning, servile obedience thereto; and the fiery furnace and the lion's den are left for the few who are bold enough to think and act for themselves.

—Dr. Wm. Hadwen, in the "Abolitionist."

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.
Reference books for reading: Giran's "Jesus of Nazareth"; Carpenter's "First Three Gospels."

July 4th.—JESUS AND CHILDREN.

Scripture Reading: Mark x., 13-16; Matt. xviii., 1-14.

1. Jesus loved the children.

In Mark x., 13-16, it is said that "he took them in his arms and blessed them." "Suffer the little children to come unto me; forbid them not; for of such is the kingdom of God." In Matt. xviii. we are told that "he called to him a little child and set him in the midst." No little child will readily go to a man unless it sees love in his face. But it was a loving voice that called and the child went without hesitation. Jesus saw that a little child is the most wonderful thing in the world. "Of such is the kingdom of heaven," Matt. xix., 14, means that heaven consists of such as these, the pure in heart, the trustful, the teachable, the humble and the receptive, the loving and lovable. It means also that it is out of the nature which is in all children that heaven is made. There is nothing more beautiful than the unspoiled, undefiled nature of a little child. Jesus saw that. There is no delight so pure and unalloyed as the fresh delight of a child, and of children Jesus could truly say that heaven is already theirs, it belongs to them. There is no suggestion anywhere in the teaching of Jesus that there is anything vile or depraved, or corrupt in the nature of children. To him they are naturally good. He sees the divine nature in them. He sees the kingdom of God in them. "Except ye become as little children," trusting in God as they trust in their earthly parents, "ye shall in no wise enter into the kingdom of heaven."

2. Not one is unimportant.

"Whoso shall cause one of these little ones to stumble it is better for him that a millstone should be hanged about his neck and that he should be sunk in the depth of the sea." "It is not the will of your Father which is in heaven, that one of these little ones should perish." These statements emphasise what was in the mind of Jesus concerning the inestimable value of every child. "One of these little ones" is the phrase in each case. Jesus was once "one of these," and no one knew then how important for the welfare of the race he was. Every great soul, every great prophet and saviour of men, has been "one" of them. Who knows what wonderful powers lie folded up in the soul of the humblest little child? The neglect of any one of them means irreparable loss to mankind. To lead one of these astray into evil ways, to cause one of these to stumble, may result in untold mischief and misery to society and the world at large. How great then, is the responsibility of every parent, guardian, and teacher. Better be out of the world altogether than spoil the life of one of these by neglect or evil example, for that is what the words of Jesus mean. Yet, how glorious the privilege of helping even one of these to be a real child of God. Though parents and teachers may fail in their duty God will not fail in his. He will not allow one to perish, not suffer one to become utterly lost to him. But if we are faithful workers with God much needless woe may be prevented, and a wonderfully greater abundance of the joy of life created.

July 11th.—JESUS THE FORGIVER.

Scripture Reading: Mark ii., 1-13; Matt. xviii., 21-35; Luke xvii., 3-4.

1. Power to forgive.

When Jesus said, "Son, thy sins are forgiven," certain of the Scribes objected that none but God himself could forgive sins. They said of Jesus "Why doth this man thus speak? he blasphemeth." But Jesus replied: "Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say Arise, and take up thy bed and walk?" This incident shows clearly that to the Scribes Jesus was just a man, professing to do what they thought only God could do. But there are orthodox Christians who see in it some evidence of the supposed truth of their belief that Jesus was God. On the supposition that God alone can forgive sins, the fact that Jesus did forgive sins is to them proof that Jesus was God. Yet Jesus himself asserts that "the Son of Man hath power on earth to forgive sins,"—see Mark ii., 1-10. The phrase "Son of man" never means God, but always a human being. And how can men become God-like unless they forgive? On another occasion Jesus said to a woman that was a sinner, "Thy sins are forgiven," and the Jews who heard him, said "Who is this that even forgiveth sins?"—Luke vii., 48-49, thus indicating their own peculiar and erroneous belief that such power belongs only to God. Jesus taught differently: "If thy brother repent, forgive him,"—Luke xvii., 3. He forgave his own murderers when he was in agony on the cross, saying "Father forgive them, for they know not what they do."

2. His doctrine of forgiveness.

Jesus taught that if the wrongdoer repents he should be forgiven, and that, however often he offends if he is sorry for it he should be forgiven. Not merely until he has offended as much as seven times, as Peter suggested ,but until "seventy times seven," said Jesus. This means that forgiveness must never cease while it can be of any good to the offender. The welfare of the wrongdoer is to be the prime consideration. However often and whenever it is possible to do good to the sinner and to help him to turn away from his sin, forgive him. Forgiveness is of no avail if the offender has no wish to be forgiven. If he is not sorry for his sin his heart is shut against forgiveness. But if he asks for it he is open to receive it, it is a sign

that he repents. The prayer—"Forgive us our trespasses" brings forgiveness if we have ceased to do wrong, and if we ourselves are ready to forgive those who sin against us. If we are unforgiving and thus sin against our brother, we sin against God. Be reconciled to thy brother and then you can be reconciled to God. Forgive thy brother and you are then in the condition to be forgiven by the heavenly Father. How can God forgive a man who is hard and cruel to his fellowman? "If ye forgive men their trespasses your heavenly Father will also forgive you." He is not in a forgivable condition who is unforgiving to others; he is hardened against it; his unforgiving conduct shows that he has not become repentant. But if he changes his mind and forgives, that proves his repentance, and thus forgiving he is forgiven. Further, —if Jesus asks men to be perfect as God is perfect it means that God is much better than anything that imperfect men can do; it means that God forgives every time the wrongdoer repents and that his forgiving love never ceases in this world or in any other that is to come and that there will always be salvation waiting for the repentant sinner, a father's welcome for the returning wanderer. It is good for man to forgive until seventy-times seven "never despairing," because he thus becomes like God.

July 18th.—JESUS, THE LOVER OF MEN.
Scripture Reading: Luke 5, 27—32; 6, 27—38.

1. The Friend of Publicans and Sinners.

Jesus was not an exclusive Jew. He was never actuated by any narrow patriotism. The fact that he was styled "the friend of publicans and sinners" indicates his broad humanitarianism and catholicity. The publicans were tax-gatherers employed by the Roman rulers, or as in the case of Levi (Matthew) by one of the Herods. Every Israelite who became a publican was excommunicated by the Jews and declared incompetent to bear witness in their courts. They were classed with robbers and murderers, and to be a publican therefore was to be a sinner. No strict Jew would eat or hold intercourse with them. So Jesus burst through all convention and showed special sympathy with these outcasts. The term "sinners" included these, also the morally guilty, and Gentiles who were sinners as being outside the peculiar privileges of the holy people who were embraced under the Masaic Law. It was his love of humanity as such that made Jesus the friend of the despised.

2. Loving them that hate.

It is a great love that will go out of the way to be specially kind to those who are the outcasts of society regardless of what the world may think or do, and be a friend to the friendless; but that love is greater still which loves enemies. Men hated Jesus, but he could say of them "Father, forgive them for they know not what they do." The Fourth Gospel does not represent the full height of the Gospel in saying "Greater love hath no man than this that a man lay down his life for his friends," for it is much greater to do so for one's enemies. It is the heart of the Gospel of Jesus this love for enemies, the injunction to "do good to those who hate you." It is just that which converts enemies into friends, and which destroys the hatred altogether. This is the love which Jesus had, for he had a passionate love for all that is human, and especially for those most in need of love whether outcasts or enemies. Out of love, rather suffer wrong again than do wrong in return. By love act in all things in the spirit of the Golden Rule.

July 25th.—JESUS, THE PEACEMAKER.
Scripture Reading: Matt. 5, 1-12; 10, 34-39; 18, 15-17.

1. Did Jesus bring peace?

His own words reported in Matt. 13, 34-36, declare very definitely, "I came not to send peace," but to set people at variance with each other, — see also Luke 12, 49-53. And, of course, these words are true, for the declaration of Truth at once stirs up antagonism in those who are opposed to it. The Gospel cannot be proclaimed without dividing people into those who are for and those who are against it. The first effect is therefore division of opinion even in households. The "sword" of truth is a weapon of war against error. And yet the ultimate aim is—peace. Only through the conflict of opinion can the truth be recognised and propagated. And the truth is peace; true relations and conditions make peace; so the proclamation of truth, however much it may stir up opposition and strife, is the way to bring peace. The variance and division are only incidental on the way. Peace can only be established by warfare against all that prevents peace. If the self-interest of individuals, classes and nations blocks the way it must be destroyed. Paradoxical as it may seem, peace must come through war against disorder, and the peacemaker must fight against all the causes of disorder. So there was no inconsistency in Jesus saying "Blessed are the peacemakers," and also asserting "I am not come to send peace." Jesus proclaimed righteousness between man and man as the remedy for all disorder and enmity, and the doing of right always inspires faith and trust, and brings peace. So in his gospel Jesus was the peacemaker, and the chief of all peacemakers, and merits the name "the prince of peace."

2. How to make peace.

In his teachings Jesus shows in many ways how to bring peace. "Resist not evil" with evil. Not eye for eye and tooth for tooth and blow for blow, for that is only adding evil to evil. Resist evil with good. Even be willing to suffer repeated ill-treatment and injustice rather than retaliate with injustice. Better suffer wrong twice over than do wrong. "As ye would that men should do to you, do ye also to them!" is the rule he gives for conduct which will establish right relations between men, and therefore peace. "Seek ye first his (the Father's) kingdom and his righteousness-" for as soon as all men seek to do right to one another there will be no more selfish

strife. Wrongdoers must be restrained and resisted. "If thy brother sin against thee" show him his fault privately; if this fails let it be done in the presence of witnesses; if this does not bring reconciliation bring it before the congregation; but if none of these attempts at peace avail let him be separated, excluded from your society as the Gentile and publican were cut off from fellowship by the Jew. To secure the community against disorder cut off the dangerous member until he shall put himself right,—Matt. 18. 34. There is no more effective way of bringing peace than to show love to enemies and to do good to those who hate.

Literature.

LITERATURE Received — "A Book of Devotional Readings," edited by Rev. J. M. Connell, Longman's, Green and Co., 39, Paternoster Row, London, E.C., 3s. 6d. net.

"Communion of Man with God," by R. Nicol Cross, M.A., 2s. net. The Lindsey Press, 5, Essex Street, London, W.C.; Reports, International Institute of China on The Mission among the Higher Classes in China. "The Career of a Minister in Search of a Religion," by Edith C. F. d'Albe.

"Hymns for Little Children," Sunday School Association, Essex Hall, W.C. Threepence.

Mr. Connell's book belongs to a class of religious and devotional literature that is greatly needed for pulpit and other uses. There is a kind of Bibliolatry even among liberal churches that is gravely inconsistent and that needs to be broken down. The Bible holds the first place for use as a pulpit lectionary, but a very false place if it bars out for similar uses the rich stores of equally inspired scriptures ancient and modern from other sources. Mr. Connell assists bravely in bringing precious material for this service from the Christian Fathers and Saints, from poets and mystics, from famous theologians and Protestant reformers, from Puritan divines, from modern poets, phophets, and preachers. We congratulate him upon such an excellent result of his labours, for which all who come to know and use his book are certain to feel warmly grateful

"Communion of Man with God," by Mr. Nicol Cross, is a most helpful and inspiring volume. It is a worthy addition to a series of modern handbooks that has already elicited a wide acknowledgment of its value. Mr. Cross has a firm grip of his subject, and shows considerable analytical ability and clearness of view. His treatment of his theme covers a wide scope of thought, beginning with the fact that religion is natural to man, tracing its origin and elements, its development and forms, the spiritual nature of reality, the connection of philosophy and the spiritual, and following on with The Immanence of God, Communion with God, and the Religious Life. The usefulness of the book is enhanced by the addition of a bibliography of works of reference as well as a detailed index. Even where the reader may not be able to agree with the author's conclusions much will be found that is most suggestive and thought-provoking; and there is breathing throughout these pages the spirit of a grand religious faith and of deep and reverent piety. The book will take a high place in that class of literature to which it belongs.

Dr. Gilbert Reid's Report contains amongst other good things the account of the Rev. Dr. J. T. Sunderland's visit to this International Institute of China under the heading of "A Unitarian's Good Word." The work of this Mission has much in it to appeal to Unitarian sympathies.

"The Career of a Minister in Search of a Religion" is an account of the theological evolution of the Rev. Dr. Hitchcock, now Unitarian minister at Chatham. It is written by his sister, and from such an intimate knowledge of the facts that it reads almost like an autobiography.

"Hymns for Little Children," threepence, The Sunday School Association, Essex Hall, London, W.C., is a collection of verse and verselets for infant classes, for primary departments in Sunday School, and for the home. Such a book of a sane and healthy kind as this, is certain to prove to be a great help in the development of the heart and mind culture of the little ones. The fact that religious ideas are conveyed very powerfully through suitable hymns makes it very important that the ideas should be of the sort that will be of permanent value. And here such material will be found. We urge our school workers everywhere to possess themselves of a copy.

THE BRIGHT SIDE.

"There is plenty of trouble here, but you need not increase it. If you have faith, preach it; if you have doubts, bury them. If you have joy, share it; if you have sorrow, bear it. Find the bright side of things, and help others to get sight of it also."

—Daniel Evelyn, Heretic.

DUTY.

Through no disturbance of my soul
Or strong compunction in me wrought,
I supplicate for thy control;
But in the quietness of thought.
Me this uncharter'd freedom tires;
I feel the weight of chance-desires;
My hopes no more must change their name,
I long for a repose that ever is the same.

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace;
Nor know we anything so fair
As in the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong.

—Wordsworth.

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS. Gen. Sec.: Miss M. TWIST.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "Idea and Union."

Speaking at a meeting of the Navvy Mission Society the other day, Bishop Boyd Carpenter quoted a saying of the late "Master of Balliol" it were well for all Guild workers to lay to heart. That saying was: "The idea creates the organisation and the organisation destroys the idea." The National Conference Guilds' Union was created by the Guild idea. The story is, briefly, as follows. In connection with Upperthorpe Chapel, Sheffield, of which he was then minister, the Rev. John Ellis started a young people's society on the lines of the American Young People's Religious Union. The little society was a big success. From among its membership sprang capable Sunday School and Church workers; lay-preachers, male and female; and three ministers. The idea of a national union of similar societies made its presence felt in the mind of Mr. Ellis, and at the Leicester meeting of the National Conference he read a paper in which he showed how such desirable a union might be formed. After earnest and careful consideration the scheme was adopted. Existing guilds, which had been working in isolation, gladly availed themselves of the opportunity of co-operation, new guilds were inaugurated, and a strong union was organised. That was fifteen years ago. The union has had its ups and downs, but on the whole has well justified its existence. It is no exaggeration to say that the condition of some of our schools and churches owes not a little of its improvement to the earnestness and activity of Guild workers. It is to be feared, however, that in some Guilds organisation has proceeded along lines that have strangled the idea that brought them into being. The Guild idea was not merely organisation, but organisation of a specific and urgent character. To quote the words of Mr. Ellis, it was "organisation which shall bind our young people more closely together for religious fellowship and helpful service, and hold them in faithful allegiance to our Churches." Here the importance of "first things first" is insisted upon. Recreation societies, social evenings, concerts, literary lectures, dramatic performances have had a big place in local organisation; so big, indeed, that the original motive has lost its force and the fundamental idea has been strangled out of existence. The real and primary motive of our movement is religious. The Guild Idea aims at religious fellowship. Let this be sought first, and the other things may be added. Let second or third things come first, and the real thing will be nowhere. "What we want," to quote Bishop Carpenter, "is for the organisation to be filled with the spirit that will not let the idea die." For us this means that what we need to-day, to-morrow, and all the time is personal and united consecration to God and the Good Life. H. F. S.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

A Striking Comparison.

Recently, at a North-East Coast Steel and Shipbuilding works, serious complaints were made respecting the amount of time lost by the men. In one particular department, where the men's rate of pay is 40s. 6d. and 41s. 6d. per week, the foreman was asked to select eight sober men and eight unsteady men. Their wages for twelve months were abstracted from the pay-book, with the following result:—

Steady Men.		Unsteady Men.	
A	£121 2 1	I	£62 2 11
B	149 8 8	J	42 7 6
C	111 0 5	K	81 8 10
D	121 1 7	L	66 8 11
E	113 15 0	M	48 15 11
F	120 2 3	N	42 12 10
G	92 17 10	O	66 17 2
H	117 4 1	P	19 12 1
8 men earned £946 11 11 Or £118 6s. 6d. per man per annum.		8 men earned £430 6 2 Or £53 15s. 9d. per man per annum.	

In the year the eight steady men earned £516 5s. 9d. more than their unsteady mates, and that in spite of the fact that the latter claimed they drank to enable them to work.

The lowest steady man earned £11 9s. more than the highest unsteady man.

It will be seen that the sixteen men could have earned £1,893 4s., whereas they only earned £1,376 18s. 1d., or a wages value loss to the employer of £516 5s. 11d.—because eight men preferred to boose rather than work.

The further consideration is that the eight unsteady men would spend out of their weekly wage at least 6s. or 7s. per man on beer and tobacco, this amounting roughly to about £18 per man per annum, and thus their weekly earnings to take home to their wives to feed and clothe the family would be about £45 per man, whereas the steadier men would take home to their wives £110 each, assuming that they spent as much as 3s. per week in beer and tobacco. Thus each sober man took home to his wife £65 per annum more than the unsteady workman.

The loss to both employers and men, as seen above, is great, without speaking of the inefficiency, sickness, and liability to accident caused by drink.—From the "Wallsend Chronicle."

"The appellation of gentleman is never to be affixed to a man's circumstances, but to his behaviour in them." —Emerson, in his Essay of Manners.

The Wide World.

In India, where there are some Unitarian churches, and the Brahmo Samaj, which is closely allied to the Unitarians of England and America, there is another kindred movement not so well known amongst us, called the Arya-Samaj. It was founded in 1877 by a Hindu saint, Swami Daya-Nand, who saw that the Hindu religion then prevalent had become a degradation of what it was originally. So he raised the cry "Back to the pure monotheism of the Vedas and to the purer and simpler forms of social life upon which the ancient Hindu civilisation was based." He died in 1883, but his movement has grown so that now it has 200,000 adherents with places of worship in all parts of India, with a network of religious, social, educational, and philanthropic activities.

I have studied every country of Europe, and I came home this last time more convinced than ever that Militarism is Materialism in its deadliest incarnation, that it is commercialism in its most voracious development, that it is Atheism in its most devastating form, that it is the most colossal of all extant humbugs, the most gigantic swindle since Tetzel sold Indulgences. I am persuaded that the militaristic hierarchy is the most treacherous and most despotic enemy that has lorded it over the nations since the power of Rome was shattered, and that unless the Christian Church puts on the whole armour of God and goes out united to make war upon this Goliath that struts in armour-plate and boasts of bayonets and lyddite shells, it renounces the mission to which it has been called, and surrenders its position as Christ's anointed Leader and Saviour of mankind.

—Dr. C. E. Jefferson, of New York.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need for arsenals and forts.

—H. W. Longfellow.

The Rev. A. Rihbany, of Boston, Mass., U.S.A., has been saying to a meeting of Unitarian Young People: "Why is it that we do not burn with zeal to cry our doctrines from the house-tops? Our enemies assert that our silence and reserve is our only logical position, and that Unitarians have no faith to proclaim. But, in view of the criticism, it would be well for us to confess that our reserve is blameworthy, and that we are so convinced that our faith is profoundly spiritual that it needs no missionary. The doctrines challenge the attention of mankind. No faith has ever spread except through the contagion and leaven of character."

No man ever designed injury on another without doing a greater to himself.

LABOUR.

"There are no bargains on the counter of success, the price is always work." Something for nothing is a disappointing dream. What is worth having is worth working for, and sooner or later, in one form or another, we must pay the price of all that we receive. It is the price that makes us at once honest and appreciative. Neither God nor nature will pauperise mankind.

THE GREAT THEOREM.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition. They do a better thing than that; they practically demonstrate the great theorem of the livableness of life.—Robert Louis Stevenson.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to he printer. Fill Money Orders to "South Shore." Any errors in trans nission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

A "striking sermon" entitled "Between God and the Devil," delivered by the Rev. D. Detta Evans, at a Unitarian service at Plumstead on May 30th, was reported in the "Kentish Independent," and has been reprinted in tract form for general circulation.

The University of Leeds has decided to confer upon the Rev. P. H. Wicksteed, M.A., and the Rev. Charles Hargrove, M.A., the degree of Doctor of Letters.

In spite of all the disadvantages created by the war the anniversary meetings of the British and Foreign Unitarian Association and of other organisations at Essex Hall in Whit-week were quite up to the average in attendance and interest.

The Bi-centennial of the Ainsworth Unitarian Chapel, near Bolton, was celebrated March 15-16 with a soiree on the Saturday and special services on the Sunday.

The 25th annual meeting of the South Cheshire and District Association of Unitarian Churches and Schools was held at Crewe, May 12th, when a paper on "A plea for the teaching of Religious History in Sunday Schools" was read and discussed, and the Rev. Dr. S. A. Mellor preached on "Peace."

The new coalition government of Great Britain, consisting of representatives of all political parties except the Irish, who declined to participate, is set up to show national unity. We believe in "Unity," and we think it means strength. We say to our churches adopt "Unity" to add strength and stability to the work.

The annual meeting of the National Unitarian Temperance Association on Friday in Whit-week was as strong as usual in its platform. There were no less than three M.P.'s among the speakers, Messrs. J. F. L. Brunner, J. W. Pratt, and H. G. Chancellor, besids the President of the National Conference of Unitarian Churches, Mr. Hugh R. Rathbone.

The National Conference meetings have now been fixed for October 26-28, to be in London.

The Birmingham Waverley-road Church is petitioning the Home Secretary to grant naturalisation papers to its minister, the Rev. Gertrude von Petzold, M.A., who is a graduate of a British University, and who has been a duly accredited minister in England for nine years.

The Manchester Whit-Sunday Festival was held in Cross-street Chapel instead of the Free Trade Hall, and was attended by about 1,450, Rev. J. Cyril Flower, M.A., of Bolton, being the preacher.

The Good Friday sermon by the Rev. J. J. Wright, "Is it well with the child?" preached at Gorton, is about to be published by the Sunday School Association, Essex Hall, London, at the request of the Manchester District Sunday School Association.

The British League of Unitarian Women at its numerously attended annual meeting received reports from 97 out of over 100 branches and from four District Leagues. The branches include six in Australia, New Zealand and South Africa.

Additions to the list of Unitarian recruits for the war are as follows: Chowbent (additional 4, Derby 31, Dudley (additional) 1, Dukinfield (additional) 6, Leeds, Mill Hill (additional) 7, Liscard (additional) 3, Manchester, Willert-street 15, Padiham (revised list) 47, Ringwood (additional) 3

A series of open-air meetings has been held at Stepney under the Van Mission, Rev. Fred Hall, Missioner; open-air meetings under the Missionary Conference have been held at Chorley.

The Barleycrofts Convalescent Home belonging to the Manchester District Sunday School Association at Great Hucklow, Derbyshire, has been enlarged, and was re-opened in the presence of a large assembly of friends on June 2nd.

Letters of congratulation were sent to the Rev. Dr. James Drummond by various denominational bodies on the occasion of his 80th birthday, May 14th.

MINISTERIAL CHANGES: Rev. David Harries, ex-Congregational, is commended by the S. Wales Advisory Committee for admission into the Unitarian ministry; Mr. D. Cellan Evans, of the Carmarthen College, is appointed to the Thomas-street Unitarian Church, Merthyr Tydfil; Rev. A. V. Moody has resigned at Horsham and accepted appointment to the Unitarian Church of the Saviour, Southampton; Mr. H. Harmon Taylor, of the Unitarian Home Missionary College, has accepted appointment as assistant minister at the Ullet-road Church, Liverpool; Rev. E. Glyn Evans, Dudley, is released by his congregation to enlist for military service; Mr. S. Crook, of Bolton, is appointed minister to the Willert-street Domestic Mission, Manchester, and received a public welcome, June 3rd.

DEATHS: Mrs. S. S. Tayler, Streatham, London, May 24th, 88; Mr. J. W. Wells, son of the late Rev. G. H. Wells, M.A., of Gorton, at Bournemouth, May 24th, 50; Mrs. John Mundella, Bow, London, May 28th, 81; Miss E. A. Lewis, Hackney, June 2nd, 90; Private B. B. Maguire, of Stratford, London, killed in action, May 25th, 23; Mr. John Thornton, Leeds, June 1st, 74; Mr. Edward B. Gittins, Childer Thornton, Cheshire, formerly of Leicester, June 4th, 68; Miss Eliza Jones, South Chingford, Essex, June 8th, 83; Lance-Corporal A. E. Bryant, of Bermondsey, killed in action, May 25th; Mrs. John Allen, Belfast, interred May 3rd; Mr. S. Creighton and Mr. James Spence, Dromore, co. Down.

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